

ADRIEN ARCAND

The Inevitability of a Social Reconstruction

For the first time, in English

Adrien Arcand Books – Free Edition

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The

Inevitability
Of a Social
Reconstruction

ADRIEN ARCAND

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The Inevitability of a Social Reconstruction is dedicated to
Adrien Arcand (1899-1967).

FOREWORD

ORIGIN AND DATE OF “*INEVITABILITY*”

L'inévitabilité d'une Reconstruction Sociale by Adrien Arcand was translated by turns in January, September and December of 2018 using a non-official transcript offered in a zip folder online at *Balder Ex Libris*.¹ The transcript looks like an “Aaargh” document, captured and reproduced by somebody else. The document is dated and signed at the end of the publication: “février 1967 Adrien ARCAND”.

A catalogue entry at the *Bibliothèque et Archives nationales du Québec* for a published version of “*L'inévitabilité*”—described as a 7-page printed book (call number 302.3 A668i 1970, “for consultation only”)—attributes the publication to Adrien Arcand’s *Parti de l'Unité nationale du Canada, Service de Librairie*.

Date of publication is guessed at in the catalogue entry as somewhere in the 1970s.

However, a typed draft of “*L'inévitabilité*” on long paper with a handwritten date of “—1950—” (in dashes) on the first page above the title, was found among Arcand’s papers in Special Collections at Concordia University. A copy was purchased on June 4th, 2019. The fifth and last page of the typed draft bears Arcand’s handwritten initials, “A.A.” at the bottom. The first writing of “*L'inévitabilité*” may thus have been closer to the known date of *The Universal Republic*, also from 1950.

¹ I am using the *Balder* version and Arcand’s own draft from Special Collections at Concordia for this eBook because a price of \$35 per page was quoted to me by email by the BAnQ to scan the 7-page published booklet, plus covers. That is

several times what it cost me in June 2019 to get a couple of hundred pages out of Arcand's papers at Concordia University. It just isn't within my budget, so I am using whatever is reasonable that I can get my hands on.

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The English translation of "*L'inévitabilité*" was first published online in blog-post format on 16 December 2018 by Adrien Arcand Books using the *Balder* transcript.

Dated February 1967, "*L'inévitabilité*" seems to cap Arcand's two short essays published in 1966, *Communism Installed Here* and *The Revolt of Materialism*. Extremely important, "*Inevitability*" makes plain and comprehensible the Catholic nature of Adrien Arcand's political program for Canada, his *Canadian Corporatism*. The two should be read together.

The present English eBook has been re-paraphrased to match the 1950 typed draft. Slight differences between Arcand's typed version and the *Balder* version are accounted for in the footnotes to the present English edition, online as a Flash flipbook, PDF, and ePub. A change made to the English text since December 2018 has been footnoted.

A major difference between the 1950 typed draft and the *Balder* document dated February 1967 is the addition in the latter of two extracts attributed to Pope Leo XIII. On Saturday, 22 June 2019 at 10:59 a.m., a reference librarian at the *Bibliothèque et Archives nationales du Québec* advised by email that the 7-page printed book in their collection indeed begins with the two-part

quote of Pope Leo XIII.

The source of the papal quote is not given, but it can be traced to an Encyclical at the Vatican web site. The precise identification of the quote is important to understanding Arcand, as I realized on tracking down the Encyclical. Arcand had a prodigious memory and apparently typed non-stop for hours without consulting documents. Elsewhere, he quotes a long extract from an article by Churchill, almost verbatim, with small changes that indicate he was quoting from memory. In like style, as we will see, he quoted Leo XIII from memory, with a few substitutions of words, while maintaining the meaning of the original statement from which the quote derives.

ARCAND'S USE OF CATHOLIC DOCTRINE: PAPAL ENCYCLICALS & THOMAS AQUINAS

“RERUM NOVARUM”

Arcand's two-part quote is from the Papal Encyclical of May 15th, 1891 entitled *“Rerum Novarum, Lettre Encyclique de Sa Sainteté Pape Léon XIII”* in French and *“Rerum Novarum, Encyclical of Pope Leo XIII on Capital and Labor”*— a slightly different English title for the same Encyclical. Both are online at the Vatican. An author by the name of Anatole Leroy-Beaulieu presents the Encyclical under the rubric “socialism and democracy”. In other words, the Church under Leo XIII is trying to deal with the rise of Communism. Likewise Arcand, in his day.

We can see that Arcand was quoting from *Rerum Novarum* by comparing his rendering of the French with the Vatican's official text. There is only one slight difference in the first excerpt:

Arcand said "*une solution efficace*" ; the Church said: "*jamais une solution*" .

Arcand, February 1967

Vatican, 2019

"La question qui s'agite, est

"La question qui s'agite est

d'une nature telle qu'à moins

d'une nature telle, qu'à moins

de faire appel à la religion et à

de faire appel à la religion et à

l'Église, il est impossible de lui l'Eglise, il est impossible de lui

trouver *une solution efficace*."

trouver *jamais une solution*."

-

-

--- ***Arcand, February 1967***

Vatican, 2019

"Assurément, une *cause* de

"Assurément, une *question* de

cette gravité demande encore à cette gravité demande encore à

d'autres agents leur part

d'autres agents leur part

d'activité et d'efforts; nous
d'activité et d'efforts. Nous
voulons parler des *gouvernants*, voulons parler des *chefs d'État*,
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des *maîtres* et des riches, des
des *patrons* et des riches, des
ouvriers eux-mêmes dont le
ouvriers eux-mêmes dont le
sort est ici en jeu.”
sort est ici en jeu.”

For the second part of the quote, Arcand is obviously writing from memory. He says “*cause*” instead of “*question*,” he says “*gouvernants*” instead of “*chefs d'État*” and “*maîtres*” instead of “*patrons*”. He frequently uses “*gouvernants*” in his work, and I usually translate that as “rulers”. But the fact he recalls a good approximation of the original Encyclical is significant. It proves he *knows* at least parts of them, if not whole Encyclicals, by heart. Which would be no surprise for a *priestly* Catholic who had managed to convert a Protestant minister while interned in a concentration camp in WWII. (For the anecdote, see page 14, *A Short Study of the Life of Adrien Arcand*, free ebook.)

We now turn to the *topic* of the Encyclical from which Arcand is quoting, “Capital and Labor”.

In the English version of the Encyclical, subtitled “Rights and

Duties of Capital and Labor,” we have the purpose of the Church: “to speak on the condition of the working classes” “to define the relative rights and mutual duties of the rich and of the poor, of capital and of labor” because (and I’m piecing this together from different parts of the opening paragraphs) “the spirit of *revolutionary change*, which has long been disturbing the nations of the world,” has “passed beyond the sphere of politics and made its influence felt in the cognate sphere of practical economics”. How does Arcand begin his *Canadian Corporatism*? He calls it “A formula for *economic* and social reorganization”. In *Inevitability*, he critiques “political liberalism” as the cause of “*economic liberalism*”. And, he says, “*Economic liberalism causes social harm* through its contempt for the human being...”. (Italics added.)

Then, says the Pope, “the responsibility of the apostolic office

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urges us to treat *the question* of set purpose and in detail, in order that no misapprehension may exist as to *the principles* which

truth and justice dictate *for its settlement*. ” The question being treated is what are the “rights and duties of capital and labor”.

The Pope says: “Public institutions and the laws *set aside the ancient religion*. ” (A possible reference to the French Revolution.)

The Pope continues: “Hence, by degrees it has come to pass that working men have been surrendered, *isolated and helpless*, to the hardheartedness of employers and the greed of unchecked competition.” (Italics added.)

Says Arcand in *Canadian Corporatism*: “Under financial democracy a very large

number of our workers after thirty or forty years of honest labour find themselves to-day less advanced than they were when they began their career, having been constantly exploited as employees and as consumers, *left without defence* at the mercy of middlemen or cunning swindlers; their lives have been ruined.” Arcand’s “*left without defence*” echoes the Pope stating “isolated and helpless”. And, Arcand says: “No longer will the great international monopolies fix the prices. It is the national corporation itself, under the supervision of the government which must prevent all and any abuse.” And again: “The producer can live, can devote himself to his specialty without fear of ruin. He can count on the stability of business and the consumer is protected against any exploitation.”

I’m not going to go into a full analysis here of the relevance of *Rerum Novarum* to Arcand’s views, and to his design of Corporatism for Canada. But note that in *Canadian Corporatism* Arcand refers to the “guilds”, and in the Encyclical (*Rerum Novarum*) the Pope says: “some opportune *remedy* must be found quickly for the misery and wretchedness pressing so unjustly on the majority of the working class: *for the ancient workingmen's guilds were abolished in the last century, and no other protective organization took their place.*” (Italics added.)

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This is the kind of sentence I would want to use as a point of departure in analyzing Adrien Arcand’s motives for advancing *Canadian Corporatism*, in which he says: “Corporatism also is

totalitarian, exacting discipline, rules, structures, in everything and everywhere. It is not the State which fixes these rules and these structures, *it is the guilds of National activities* which give them to themselves, the State approves.” (See page 19 in the free eBook.) (Italics added.)

Is Arcand not re-establishing the abolished “guilds” within a new “protective organization” (the State) whose job is to protect, to prevent abuse? In his *Canadian Corporatism*, does he not include everyone, all the social classes, to achieve that “settlement,” the “remedy” the Pope said necessary for the new industrial society, to protect and render justice to every social class, most of whom would be liquidated in an orgy of blood—shed by the Communists, on the rise at the time of Leo XIII, and costing millions of lives in Arcand’s time. Israeli commentator, Sever Plocker, in his article “Stalin’s Jews,” remarks: “We cannot know with certainty the number of deaths Cheka was responsible for in its various manifestations, but the number is surely at least 20 million, including victims of the forced collectivization, the hunger, large purges, expulsions, banishments, executions, and mass death at Gulags.” And further on, “Whole population strata were eliminated: Independent farmers, ethnic minorities, members of the bourgeoisie, senior officers, intellectuals, artists, labor movement activists, ‘opposition members’ who were defined completely randomly, and countless members of the Communist party itself.” “And us, the Jews? An Israeli student finishes high school without ever hearing the name “Genrikh Yagoda,” the greatest Jewish murderer of the 20th Century, the GPU's deputy commander and the founder and

commander of the NKVD. Yagoda diligently implemented Stalin's collectivization orders and is responsible for the deaths of at least 10 million people. His Jewish deputies established and managed the Gulag system. After Stalin no longer viewed him vi

favorably, Yagoda was demoted and executed, and was replaced as chief hangman in 1936 by Yezhov, the “bloodthirsty dwarf.” “Yezhov was not Jewish but was blessed with an active Jewish wife. In his Book “Stalin: Court of the Red Star”, Jewish historian Sebag Montefiore writes that during the darkest period of terror, when the Communist killing machine worked in full force, Stalin was surrounded by beautiful, young Jewish women.”²

Oddly, Arcand’s critics are all opposed not to the communist butchers and the Jewish killing machine, but to Adrien Arcand, who feared that what happened there would happen here. Today, as then, pink and red pick-aparts call Arcand “far right,” “anti-Semitic,” “intolerant,” and an anticommunist “bigot”. But where are the epithets for Stalin’s Jews? And all the others?

As to Arcand’s unitary corporate State, I leave it to you, the researcher, to deepen the questions. To do so, you will have to be or become familiar with Papal Encyclicals, Catholic doctrine, Thomas Aquinas, historical context. All these play into Arcand’s motives. I think it obvious that Arcand was a devout Catholic trying to restructure society in light of statements by the Popes, to save us from Communism. As will be seen in the footnotes to *Inevitability*, Arcand cites Aquinas to support his own rees—

establishment of a unitary parliament for Canada, free of political parties, free of partisan politics through undivided leadership.

The researcher will have to distinguish Arcand's abolition of political parties from that of Hitler. And also ask why an RCMP

report on Arcand's National Social Christian Party stated that it was "undoubtedly organized along the lines of Hitlerism". (See the first paragraph of the section "*L'avant-guerre*" in David Rajotte, "*L'État canadien contre le Parti de l'unité nationale et*

2 "Stalin's Jews / We mustn't forget that some of greatest murderers of modern times were Jewish," By Sever Plocker|Published: 12.21.06 , 23:35

<https://www.ynetnews.com/articles/0,7340,L-3342999,00.html>

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Adrien Arcand". *Bulletin d'histoire politique*, 26(3), 189–211.

doi:10.7202/1046920ar.)

Arcand's inspiration for his military-style organization might be Catholic, it might be from Hitler, who was widely admired prior to WWII. Whatever Arcand's military-type of organization, it ought to be distinguished from the apparently *Catholic-inspired* reorganization of society and of the State proposed by Arcand in *Canadian Corporatism*. Self-labeling for "success" by copying a patriotic brand that was popular elsewhere at the time should be placed in perspective, in context on a timeline, beside Arcand's obviously Church-inspired *Corporatism*. Arcand's early borrowing of symbols (swastika) and titles (Führer) may have misled non-Catholics not steeped in Biblical roots, Encyclicals,

or Thomas Aquinas into believing that everything about Arcand was merely a matter of duplicating the German package, or whatever simplistic views were thought to be the package.

This is tricky work, but intellectual integrity and dignity, for Arcand, for the men and women of his Legions, for his disciples

and followers, and for the researcher, require that it be done.

Said Arcand, in his *Inevitability*: “[L]ife is vibrant reality, influencing and influenced”. For the sake of History, the researcher

must clarify Arcand’s own “vibrant reality” rather than impose

upon him, after-the-fact, a backhanded and subjective one, whether individual or collective.

In addition to Encyclicals and Aquinas, I recommend the annotated, beautifully embellished, multi-volume Latin and French—

language King James version of the Catholic Bible, the “Crampon” Bible, scans of which are online at French Catholic web

sites. Arcand quotes from the Crampon from time to time.

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THE INEVITABILITY
OF A SOCIAL
RECONSTRUCTION

February 1967

ADRIEN ARCAND BOOKS
Exclusive English Translations

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ADRIEN ARCAND

PREFACE

“The question evoked is of such a nature that unless religion and the Church are called upon, it is impossible to find an effectual solution.” ¹

“To be sure, a cause of such gravity also demands from other agents their share of activity and of efforts; we want to speak of the rulers, the masters and the rich, the workers themselves, whose fate is at stake here.”

— Leo XIII

Life is a mystery, life is irrational precisely because it is a mystery. Life is independent of human reason, it comes and it develops with or without reason. Reason can, at most, help to orient certain acts or certain stages of life, but without deeply altering the destiny assigned to life by Providence. Reason and logic are functions of the mind, abstractions; life is vi-

¹ The mission of the translator, as I conceive it, is to put into English what Adrien Arcand wrote. He quotes Pope Leo XIII, obviously from memory, as will be shown below. I will therefore translate Arcand (above), and *also* give you the official French and English of the Vatican. First quotation, official Vatican

French: “*La question qui s'agite est d'une nature telle, qu'à moins de faire appel à la religion et à l'Eglise, il est impossible de lui trouver jamais une solution.*” — *Rerum Novarum* (15 mai 1891). Official Vatican English: “... for no practical solution of this question will be found apart from the intervention of religion and of the Church.” Second quotation, official Vatican French: “*Assurément, une question de cette gravité demande encore à d'autres agents leur part d'activité et d'efforts. Nous voulons parler des chefs d'État, des patrons et des riches, des ouvriers eux-mêmes dont le sort est ici en jeu.* ”; and official Vatican English: “Doubtless, this most serious question demands the attention and the efforts of others besides ourselves – to wit, of the rulers of States, of employers of labor, of the wealthy, aye, of the working classes themselves, for whom We are pleading.” — *Rerum Novarum* (May 15, 1891

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brant reality, influencing and influenced.

How often have we heard someone say, “Who would have believed that one day, I would have been there, that I would have

done this, succeeded at that, or failed in such an undertaking”,

thus proving that life is independent of logic and, even, not subject to reason; helping also to prove that the grace of God, the

Author of all life, is and remains the sole element to which life can be submitted. The illogical and irrational character of life appears not only with man, but also with peoples, cultures and civilizations, who appear or disappear without human reason’s being able to offer a satisfactory explanation.

If man could penetrate the secret of life, wrench from it its mysteries, he might do more than transmit life, he might create it and set its course. But he can never attain to this exclusive power of the Creator nor “execute”² this prerogative of God.

When man has wanted to submit life—that of men in particular, that of nations, that of society—to reason, meaning to rationalize life, then began the great modern problem. The first error of modernism was certainly rationalism, which consists in making life, its path, its destiny, depend on human reason. To rationalize the irrational! Two words can explain the chaos from which humanity seems incapable of extricating itself, by itself.

And the only support that one might suppose or find for rationalizing it, is the desire to liberate oneself from the authority that reason cannot understand, to liberate oneself from the mysteries, from what does not fall under reason, the irrational; the truly Luciferian desire to see the created ego, that one cannot give to oneself, assume the supreme authority and recognize as law what this ego has decided. This is Liberalism. Liberalism and rationalism (which automatically engender mate-

² Arcand spelled the word “*ex-équer*” in French, with a deliberate hyphen.

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rialism, by cause and effect) have wanted to rule over life, determine its path, set its destiny, codify it, give it an objective,

“the pursuit of happiness (in this world)” and with a view to establishing a paradise, not Beyond, but on Earth.

The political form of this challenge to the mystery and irrational character of life is commonly called D-E-M-O-C-R-A-C-Y. If

Saint Thomas Aquinas said that “in all things, the best government is the government of one,”³ today we teach that the best

³ In paragraph 2 of a one-page letter dated 13 June 1963 to Hon. Daniel Johnson, Q.C., Leader of the Opposition, Arcand said (translation):

“What caused the rapid and sad destruction of Social Credit recently was the simultaneous existence of two heads, a titular head and an assistant head, one saying white, the other saying black. Double “leadership” can be the most toxic and deadly imaginable in any organization.

Do we see an assistant Pope in the Church, an assistant Colonel in a regiment, an assistant Commander aboard a ship, etc.? Authority, in principle, must be (according to Saint Thomas Aquinas) personal, single, continual and not divided.” French original: “*Ce qui a fait la rapide et triste destruction du Crédit Social dernièrement, c'est l'existence de deux têtes simultanées, un chef en titre et un chef adjoint, l'un disant blanc quand l'autre disait noir. Le double “chefferie” est ce qu'il peut y avoir de plus nocif et funeste en toute organisation imaginable. Voyons-nous un pape adjoint dans l'Église, un colonel adjoint dans un régiment, un commandant adjoint à bord d'un navire, etc.? L'autorité, en principe, doit être (suivant s. Thomas d'Aquin) personnelle, une, constante et sans partage.*” Source: Arcand, Adrien. Letter from Lanoraie, P.Q., [13 June 1963], (C004). Box number 002, Item number 1123. Adrien Arcand Collection. Concordia University Library, Special Collections, Montreal, Quebec, Canada. Arcand's idea of a unitary, “undivided” Parliament,

and his basic notion of authority appear to come from the Italian Catholic theologian and Doctor of the Church, Thomas Aquinas, and not from Hitler. Pierre Trépanier was evidently right in 1991 when he said (translation): “One of these possibilities would be that the single-party re-

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government is that of all, that of the “people” of the anonymous multitude. Formerly, we taught that government has authority over the governed; today it is the governed who are the “sovereign” and who generate authority.

The word democracy has been given grandeur, majesty, the paramountcy of a deism. So true is it that a “god” is needed even when God has been dethroned! God still exists in the heart of the governed masses, but He does not exist in the governing democracy, whether it be “popular democracy” (over there) or “capitalist democracy” outside the “Iron Curtain”; because the very postulates of democracy (liberalism, rationalism) reject the

game—corporatism and anti-Semitism in the actualization that Arcand would have given them—would have been subordinated to divine law, the control of the Hierarchy, and to the teachings of the social doctrine of the Church. The French-Canadian version of fascism would have been much closer to a sort of authoritarian and modern Christendom than to the Third Reich.” Source: “*La religion dans la pensée d’Adrien Arcand*,” *Les Cahiers de la dix* (46), 207–247 . ([https://doi.org/ 10.7202/1015587ar](https://doi.org/10.7202/1015587ar)) (Religion in the thought of Adrien Arcand) A tiny French booklet that I

happen to have, *Saint Thomas et Nous*, by the *Fondation St. Thomas d'Aquin du Canada* in Montreal (1966), at page 10 informs us (translation:) “In any case, the facts are there: the Encyclical *Aeterni Patris*, dated 4 August 1879, ordered all Christian schools to restore the wisdom of Saint Thomas and to propagate it as widely as possible. On 4 August 1880, while establishing Saint Thomas as the patron of studies, the same Pope recalled his Encyclical of 1879: *Sur la restauration dans les écoles catholiques de la philosophie chrétienne selon l'esprit du Docteur Angélique, saint Thomas d'Aquin*. [Vatican’s English: “*Aeterni Patris*, Encyclical Of Pope Leo XIII, On The Restoration Of Christian Philosophy”] Says the booklet: “No doubt is thus possible, Thomism is absolutely the ‘official’ philosophy of the Church. We add that no Pope has revoked this decree of Leo XIII.” It also would be hard to doubt that Adrien Arcand’s *Corporatism* for Canada is a Christian system.

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authority of God and even more the idea of the Royalty of Christ over peoples as over men.

The word “democracy” cannot be defined, and when we try to define it, no definition corresponds to reality. It is therefore a purely polemical term, an abstraction. And we know that life’s reality cannot be led by abstractions.

However, politics is a reality, perhaps the most important of realities for the existence of society. Because, independently of a

thousand plans, programs and utopias which clamor for adherents, one realizes with brutal clarity that politics can not only overthrow the world with wars, but also destroy religion, close temples, close missions, kill religious orders, dissolve the family, confiscate property, abolish the right to property. If political terms are generally hollow abstractions and polemical words, there is nonetheless something tangible which hides behind them to constitute the great political reality.

We are told that there is universal Freemasonry or the Counter-Church, that there is the great international capital, that there is messianic anti-Christianity,⁴ that there are all sorts of trade—union, social or economic organizations which have an influence on the play of politics. Those are not matters of opinion. It is true or it isn't true. These are facts or they are myths. Those who have studied and published books on these questions affirm that it is true; the global influences denounced or unmasked never deny it; or if they deny it, it is with so little noise that the

⁴ In the *Balder* document, the phrase “*qu'il y a l'anti-christianisme messianique*,” replaces the phrase “*qu'il y a la Juiverie mondiale*” in the typed manuscript hand-dated “1950”. In other words, the phrase “*that there is messianic anti-Christianity*” in the known public version replaced the phrase “*that there is world Jewry*” in the 1950 typed draft. The change clarifies what Arcand means when he says “world Jewry”, while maintaining and accentuating the contrasting of opposites, i.e., “universal Freemasonry or the Counter-Church” contrasted, by implication, with the universal Catholic church.

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echo cannot be heard.

If there is economic liberalism in the world, this is because there is a political liberalism in power which allows it, which legislates for it, in the name of “freedom of trade”, “freedom of initiative”, “freedom of action”. If there were no political liberalism first, there would not be, as a consequence, economic liberalism.

Our sociologists⁵ vigorously attack economic liberalism (a consequence), without ever identifying it or pinpointing it. But in a fearful self-consciousness that frankly might be called the jitters, they never attack the cause: political liberalism. Would this not be because of this fear (which may amount to cowardice or the betrayal of Christianity) that things are going so badly, that our leaders are alarmed and that the enemy is gaining ground?

Economic liberalism causes social harm through its contempt for the human being that we think of as a capital, a production element, a consumption element, a production term, a tax quotient, before we think of him as the very image of the Creator, a sublime being called to be the co-heir of Christ, living temporarily on this Earth in the sole view of attaining celestial happiness.

All that can be said or written on the social problem, on the formulas to cure it, is a waste of time and effort as long as the cause is not corrected: economic liberalism. Likewise a waste of time and effort are all these speculations on economic liberalism, the mere fruit

that grows on the tree of political liberalism.

When liberalism, already lost in confusion, so enmeshed it can no longer exit the tangle of its own errors, has outlived its time and collapsed, we can hope for a reconstruction of society on foundations of real inspiration, real justice and real Christian charity.⁶ Meanwhile, the poisons remain of the Encyclopedists,

⁵ In the typed draft dated 1950, the phrase given was: “Nos sociologues *ca-tholiques* attaquent avec beaucoup de vigueur” (our *Catholic* sociologists vigorously attack”).

⁶ It is obvious that Adrien Arcand’s Corporatism is Christian in character.

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their successors the socialists, communists and marxists,⁷ who share the political management of the world as much in the West as in countries behind the “Iron” and “Bamboo” Curtains.⁸

Like God Himself, like life, Christianity is a mystery, founded on mysteries that only faith can make reason accept. Only Christianity does not rationalize life. It alone lives it, because its very source, the Christ, is Life and the principle of all life. This is why it alone is capable of reconstructing the world, society, when the house of gilded wood built by little human reason will have tumbled down.

Meanwhile, we can grope, so to speak, around Cooperation, for example, which cannot work well except as a tool to enhance Corporation, since otherwise Cooperation can only be a poor

Reading his manuscript, *Canadian Corporatism*, we can see what he is aiming at in the last days of his life while publishing “*Inevitability*”. The “great Christian,” Arcand, “desires its triumph”.

7 The phrase “de leurs successeurs socialistes, communistes *et marxistes*” in the *Balder* version replaces the phrase “de leurs successeurs socialistes et communistes” in the 1950 typed draft.

8 In the 1950 manuscript, Arcand says: “En attendant, ce sont encore les poisons des Encyclopédistes, de leurs successeurs socialistes et communistes, qui se partagent la direction politique du monde, *sauf dans quelques rares pays comme le Portugal et l'Espagne, et justement bafoués par les deux côtés du "rideau de fer" parce qu'ils sont chrétiens.*” Translating the italics: “*except in those few rare countries like Portugal and Spain, precisely treated with contempt by both sides of the ‘iron curtain’ because they are Christian.*” The *Balder* version, apparently based on the published version, says: “En attendant, ce sont encore les poisons des Encyclopédistes, de leurs successeurs socialistes, communistes et marxistes, qui se partagent la direction politique du monde *tant en Occident que dans les pays situés derrière les ‘rideau de fer’ et de ‘bambou’.*” In italics: “*as much in the West as in countries behind the “Iron” and “Bamboo” Curtains*”. In the *Balder* version, Arcand clarifies the two main communist areas, but omits any mention of Portugal and Spain.

identical to those of anonymous companies, or those on social funds.

Only the Corporation can bring about what is so much talked about but never given: *democracy*, by giving to each social class its political representation (instead of partisan coteries), its power to legislate on its own problems, to organize the financing and the economics of its own activities, to regulate its own conditions, and by integrating the Corporations into the State itself so that, on the great political problems affecting the life of the whole nation, the social classes as such can have their deliberative vote in the councils of the nation. But Corporation and Liberal Democracy positively contradict each other, as much in their origin, inspiration and operation as in their respective goals, and Liberal Democracy, in the name of its own existence, can never allow the establishment of Corporatism.

As with the lives of men, the lives of Cultures and of Civilizations have a birth, a childhood, an adolescence, a maturity, an old age, and a death.⁹

Feudalism took that path. Liberal Democracy has gone through all these stages, and all that is happening today on the surface of History shows quite clearly that the system which has brought us so much misery after promising so many different earthly paradises, is in agony. We must await its passing in the great seismic tremors whose causes it has itself laid down. Then there will be the true Christian form of social justice: CORPORATISM,¹⁰ in the

unavoidable and majestic resurgence of Authority, that of men who will not blush to glory in¹¹ the humility of

9 This is an echo of Arcand's 1954 talk, *Le Christianisme a-t-il fait faillite?* (Is Christianity Bankrupt?).

10 Pay close attention: Arcand's Corporatism is a *Christian* system. In proposing it—obviously—he is *countering* “anti-Christian messianism”.

11 A change has been made to the English translation since it first went online

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ADRIEN ARCAND

subordinating themselves to the Authority of Christ, the King of men, the King of peoples, the King of the Earth, the King of the Universe.

February 1967 Adrien ARCAND

in December 2018. The phrase “*who will not blush to glory in*” replaces the phrase “*who do not blush to exalt themselves in*”.

9

ABOUT ADRIEN ARCAND

ADRIEN ARCAND was born at Montreal in the Parish of the Immaculate Conception on October 3rd, 1899 into a worker

family of twelve children. He was a career journalist. As of 1920, he earned his living at *La Patrie* (a daily), at *La Presse* and at the *Montreal Star*, being fluent in English as well as in his mother tongue, French. Most of his known writings are in French.

In 1924, after basic training, he obtained the rank of Lieutenant in the Royal Canadian Militia with the Châteauguay regiment, whose official emblem he designed with his brother, Major Louis-Georges Arcand.

On April 14, 1925, he married Yvonne Giguère of Quebec City. They had three sons: Yves-Adrien, Jean-Louis and Pierre.

Arcand launched a humorous and controversial weekly of his own, *Le Goglu*, whose first issue appeared on August 8th, 1929, almost the whole content of which he wrote, signing it “Emile Goglu”.

In November 1929, in the pages of the *Goglu* and other papers he emceed, (*Le Chameau* and *Le Miroir*) (translation: “The Bobolink”, “The Camel” and “The Mirror”), Mr. Arcand suggested the idea of organizing a vast nationalist movement. This is how, a few weeks later, the Patriotic Order of the Goglus went into operation, to spread the doctrine that Mr. Arcand had elaborated.

Mr. Arcand founded the National Social Christian Party in October of 1933. At the national convention in 1938, this party was replaced by the National Unity Party of Canada and Mr. Arcand was elected leader by acclamation of the delegates of eight provinces, no other name being suggested.

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Five months before the war of 1939-45, Mr. Arcand announced the inevitability of this war, “which would only result in the overthrow of the European empires and the expansion of Judeo-Communism over the world, solely to dechristianize the western peoples and judaize them.”

On 21 June 1940, his movement was declared “illegal” and Mr. Arcand was sent, together with his principal Canadian lieutenants, to concentration camps, under pressure from Jewry in America and England. He would be deprived of his liberty for five years and five weeks: the longest internment of its kind in the whole British Empire. He only left the camps three months after the end of the war. He could have been set free had he wanted to “do his loyal share for our glorious Soviet ally”, which he persistently refused to do, every six months.

In circa 1943, Arcand's wife “obtained a special permit to visit her husband in Fredericton internment camp. The only purpose of that visit was to notify him to get prepared to come out, for it had been arranged with a personal friend and ... a minister of the Crown, that Arcand's release would be ordered within a

fortnight for a sum of \$10,000.00. The repulsive deal was ‘killed’ in the camp.” (*Memorandum*, 1957) Adrien Arcand refused, even for his wife, to have his freedom purchased.

Adrien Arcand died on August 1st, 1967, just a few months after he had penned “The Inevitability of a Social Reconstruction” in February. He was buried in a modest tomb at Lanoraie, Quebec.

Adrien Arcand was a mentor to the noted Ernst Zündel.

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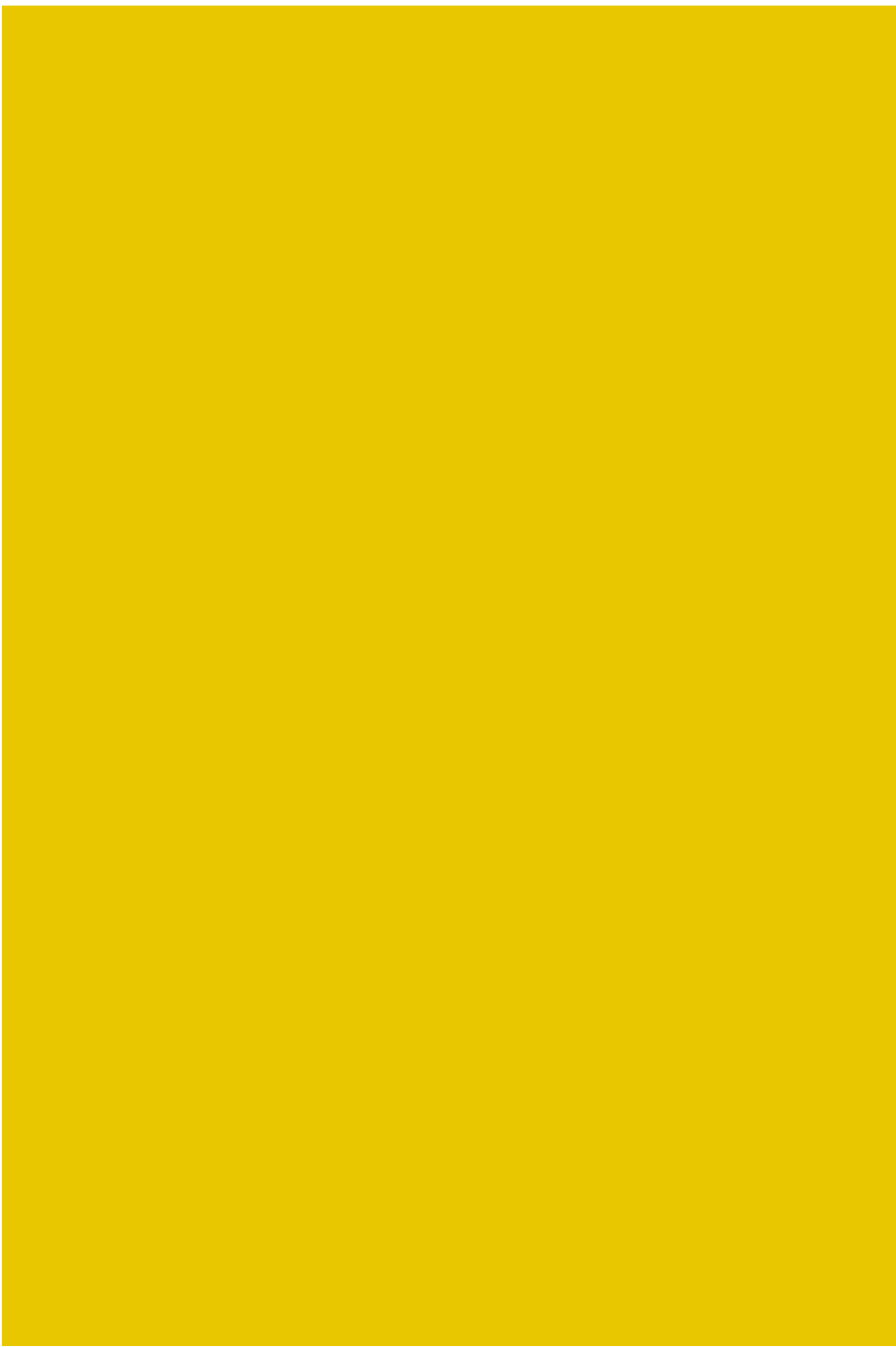
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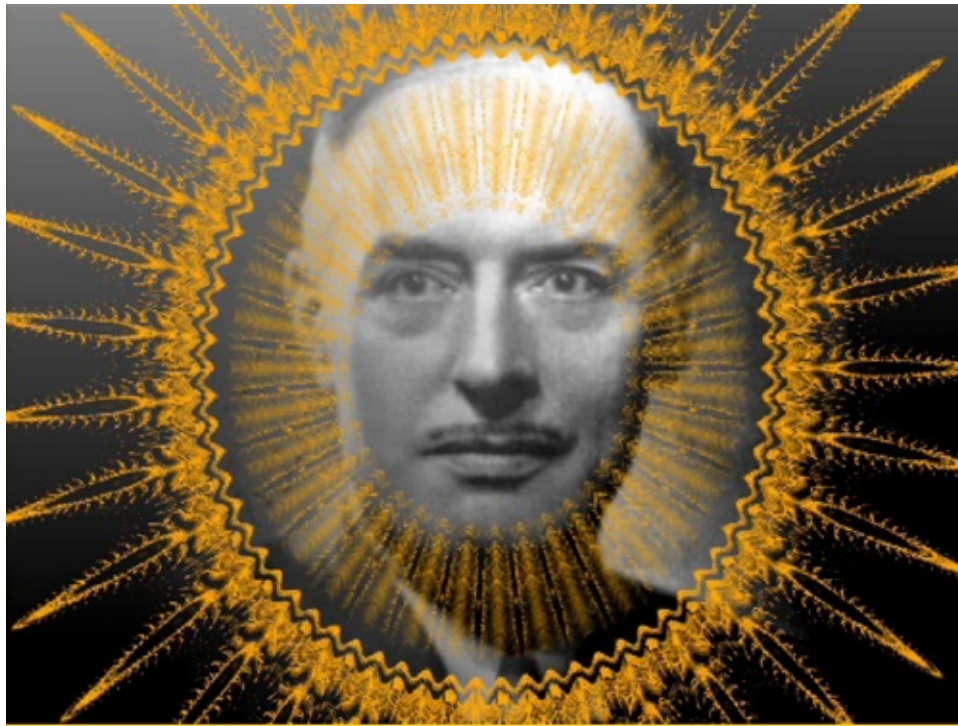
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The Inevitability Of a Social Reconstruction

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This is why it alone is capable of reconstructing the world, society, when the house of gilded wood built by little human reason will have tumbled down."

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